AUM

Do not despise every person, nor apprehend all things impossible; for there is no man who hath not his moment, neither a thing that hath not its place.

—*Son of Azai in Hebrew Fathers*

THEOSOPHY

VOLUME 64 OCTOBER, 1976 NUMBER 12

CYCLIC POSSIBILITIES

THE factors needing consideration for an understanding of the present time of transition are more than a few in number. First and fundamental is the general conception of human development as consciousness seeking self-understanding—a project which requires submergence in, followed by emergence from, the states of matter which form the manifested world. This climactic development, termed an independent (conscious) existence in *The Secret Doctrine,* must be achieved through self-induced and self-devised effort, a rule too easily lost sight of when brooding over the paradoxes and anomalies of human life.

A further consideration requiring frequent repetition is the *cyclic* character of all evolution. The broad framework of countless periodicities is given in the doctrine of the Rounds and Races, and also in the discussion of minor, national, and tribal cycles, called *Karmic,* in *The Secret Doctrine* (I, 642). At one time, H.P.B. remarks in "The Fall of Ideals," Man may be "at the topmost point of the circle of development; at another, at the lowest." The resulting alternations of history are indeed puzzling, without the key of cycles, as in the contrast of the time of the Buddha or the reign of Asoka with later periods of Indian history, or of Periclean Athens, despite its vicissitudes, with the Dark Ages of Europe a thousand years or more later. As Man, H.P.B. explains, "thus alternately rises and sinks, and his moral nature responsively expands or contracts, so will his moral code at one time embody the noblest altruistic and aspirational ideals, while at the other the

ruling conscience will be but the reflection of selfishness, brutality and faithlessness."

Of equal importance in regarding human inclination and decision in the present is the inevitable duality of man's nature during his passage through succeeding cycles of evolution. The Higher Ego, a flame of the Divine Mind, "cannot," H.P.B. says in "Psychic and Noetic Action," "act directly on the body, as its consciousness belongs to quite another plane and planes of ideation." She continues:

> . . . the "lower" Self does: and its action and behavior *depend on its free will and choice* as to whether it will gravitate more towards its parent ("the Father in Heaven") or the *"animal"* which it informs, the man of flesh. The "Higher Ego," as part of the essence of the UNIVERSAL MIND, is unconditionally omniscient on its own plane, and only potentially so in our terrestrial sphere, as it has to act solely through its *alter ego*—the Personal Self.

Governing the truth and correctness of all human perceptions is the degree to which the noetic or higher manasic element has been able to pervade the personal mind. H.P.B. explains:

> For, as Occultism teaches, if the Higher Mind-Entity—the permanent and immortal—is of the divine homogeneous essence of "Alaya-Akasa," or Mahat,—its reflection, the Personal Mind, is, as a temporary "Principle," of the Substance of the Astral Light. As a pure ray of the "Son of the Universal Mind," it could perform no functions in the body, and would remain powerless over the turbulent organs of Matter. Thus, while its inner constitution is Manasic, its "body," or rather functioning essence, is heterogeneous, and leavened with the Astral Light, the lowest element of Ether. It is a part of the mission of the Manasic Ray, to get gradually rid of the blind, deceptive element which, though it makes of it an active spiritual entity on this plane, still brings it into so close contact with matter as to entirely becloud its divine nature and stultify its intuitions.

Speaking of the present degree of human development, H.P.B. observes in "Dialogues Between Two Editors" that those who "think with the higher faculties of their mind . . . are the minority and thus, in a way, *beyond,* if not above, the average of human kind." Such individuals, she adds, "will think even upon ordinary matters on that *higher* plane." In this case both freedom of the will and the activity of higher manas depend upon the displacement of the kamic or desire principle as the basis of action. The exercise

on this plane of the higher mind, H.P.B. says, can be developed, but requires firm determination and self-sacrifice, which give the image-making faculty "a plastic power of formation." One sees from this why true literary capacity, such as becomes evident in great poets, and in writers of the caliber of a Tolstoy or a Dostoevsky, is indeed exceptional.

The conditions under which the present transition, not only in human affairs, but in the human *condition* as well, have been briefly and well described by Mr. Judge:

> . . . we find Theosophy teaching that at the present point of man's evolution he is a fully developed quarternary with the higher principles partly developed. Hence it is taught that today man shows himself to be moved by passion and desire. This is proved by a glance at the civilizations of the earth, for they are all moved by this principle, and in countries like France, England, and America a glorification of it is exhibited in the attention to display, to sensuous art, to struggle for power and place, and in all the habits and modes of living where the gratification of the senses is sometimes esteemed the highest good. But as Mind is being evolved more and more as we proceed in our course along the line of race development, there can be perceived underneath in all countries the beginning of the transition from the animal possessed of the germ of real mind to the man of mind complete. This day is therefore known to the Masters, who have given out some of the old truths, as the "transition period." Proud science and prouder religion do not admit this, but think we are as we always will be. But believing in his teacher, the theosophist sees all around him the evidence that the race mind is changing by enlargement, that the old days of dogmatism are gone and the "age of inquiry" has come, that the inquiries will grow louder year by year and the answers be required to satisfy the mind as it grows more and more, until at last, all dogmatism being ended, the race will be ready to face all problems, each man for himself, all working for the good of the whole, and that the end will be the perfecting of those who struggle to overcome the brute. (*The Ocean of Theosophy*, Chap. VI.)

This account of the law of evolution throws light on the background reason for the successive cycles of Theosophical effort, century after century, in response to the changes possible under cyclic law. And if we add to what Mr. Judge says here a remark by H.P.B. in *The Secret Doctrine* (II, 135)—"Our Fifth Race is rapidly approaching the Fifth Element—call it interstellar ether, if you will—which has more to do with psychology than with physics"—we gain a better understanding of various other state-

ments concerning the present period. One of the latter is little more than an aside in the closing portion of H.P.B.'s article, "The Signs of the Times," which appeared in *Lucifer* for October, 1887. The time for mediums and their phenomena, she affirmed, has gone by: "the tree of Occultism is now preparing for 'fruiting,' and the spirit of the Occult is awakening in the blood of the new generations." And in the following (November) issue of her magazine H.P.B. offered a related suggestion concerning the oncoming cycle, in which, she said, "the psychic idiosyncrasies of humanity will enter on a great change." This was a prediction she would variously repeat, most noticeably, perhaps, in the third and fourth messages to the American Theosophists, where she spoke of "the latent psychic and occult powers in man" that would begin to germinate and grow in the forerunners of the new sub-race. There are, she warned, special perils involved in this development, along with certain advantages. "Psychism," she said, "with all its allurements and all its dangers, is necessarily developing among you, and you must beware lest the Psychic outruns the Manasic and Spiritual development."

We should need no more, perhaps, than the myth of Prometheus to remind us that all human progress incurs corresponding risk, especially since our progress depends upon ourselves, and the truly important lessons are to be learned only through courage and self-reliance. The frequent warnings we have from the teachers may have been given partly because the modern world is still struggling to recover from the blighting effects of the personal god-idea, under the sway of which humans expect to be lifted out of disasters of their own making, forgiven their impetuous and self-indulgent mistakes, and allowed to experiment with newly discovered powers without being answerable for their misuse. Thus the risk is not an abstract threat, but an overt vulnerability due to the compounded weaknesses of human nature.

Another side of this vulnerability is described in the first of the *Occult World* letters from the Theosophical Adepts. Here one of H.P.B.'s Teachers said: "The inexorable shadow which follows all human innovations moves on, yet few are they, who are ever conscious of its approaches and dangers." This comment was in response to a proposal that a copy of the *Pioneer*, a newspaper issued in India, be made available in London on the day of its Indian publication, as a means of convincing English skeptics of

the reality of psychic phenomena. "Half London would be converted," was the justification suggested. In reply it was pointed out that such a demonstration, to be humanly fruitful, would require in those to whom it was made serious interest and concern with "the *deific* powers in man." And who, it was asked, are more than superficially interested in such problems?

Eight years later, writing in *Lucifer* (February, 1888), H.P.B. gave further explanation:

> Never were the phenomena presented in any other character than that of instances of a power *over perfectly natural though unrecognized forces,* and incidentally over matter, possessed by certain individuals who have attained to a larger and higher knowledge of the Universe than has been reached by scientists and theologians. . . . Nevertheless, except in a few isolated and honourable instances, never was it received in any other character than would-be miracles, or as works of the Devil, or as vulgar tricks. . . . An occultist can produce phenomena, but he cannot supply the world with brains, nor with the intelligence and good faith necessary to understand and appreciate them. Therefore, it is hardly to be wondered at, that *word* came to abandon phenomena and let the ideas of Theosophy stand on their own intrinsic merits. ("What of Phenomena?")

This comment on the sort of "intervention" in history that the adepts may sometimes attempt, in the hope of arousing serious questions, illustrates the limitations imposed by human nature. Always there are the risks, as a more general statement by H.P.B. (*S.D.* I, 558) makes clear:

> Occult philosophy divulges few of its most important vital mysteries. It drops them like precious pearls, one by one, far and wide apart, and only when forced to do so by the evolutionary tidal wave that carries on humanity slowly, silently, but steadily toward the dawn of the Sixth-Race mankind. For once out of the safe custody of their legitimate heirs and keepers, those mysteries cease to be occult: they fall into the public domain and have to run the risk of becoming in the hands of the selfish—of the *Cains* of the human race—curses more often than blessings.

Some pages later (*S.D.* I, 622) she became more specific:

> Those who are heirs to primeval revelations have taught these "possibilities" in every century, but have never found a fair hearing. The truths inspired to Kepler, Leibnitz, Gassendi, Swedenborg, etc., were ever alloyed with their own speculations in one or another predetermined direction—hence distorted.

The Adepts, in brief, do what they can, applying what safe-

guards are possible, but know that there is an end to what can be usefully received within the limits of any epoch. The law of cyclic development under which adept influence may have its effect is plainly stated:

> . . . for every thinker there will be a "Thus far shalt thou go and no farther," mapped out by his intellectual capacity, as clearly and as unmistakeably as there is for the progress of any nation or race in its cycle by the law of Karma. Outside of initiation, the ideals of contemporary religious thought must always have their wings clipped and remain unable to soar higher; for idealistic as well as realistic thinkers, and even free-thinkers, are but the outcome and the natural product of their respective environments and periods. (*S.D.* I, 326.)

The qualification, "Outside of initiation," throws a considerable light on the twofold work of the Teachers. There is that broad influence which seeks a general expansion of human understanding, in anticipation of a cycle of growth, which H.P.B. refers to in saying that "one by one facts and processes in Nature's workshops are permitted to find their way into the exact Sciences, while mysterious help is given to rare individuals in unraveling its arcana." (*S.D.* I, 612.) The other aspect of the work of the Teachers lies in the help given to individuals to find their way to the door of initiation. One may think that in an age such as ours, the *general* influence may be greatly amplified if there are those able to recognize the larger meaning behind the exoteric influence toward awakening—those who, as Companions, work more consciously than others to spread the influence far and wide. As Mr. Judge has said, the "help of the companions" is needed to bring the teaching forth for "wider currency and propagation."

Thus Theosophical Teachers may be understood to speak in two voices. One voice gives expression before the world of the ideas that the people of the time—"outside of initiation"—are able to assimilate. An example of this voice is found in a *Lucifer* article published by H.P.B. in March, 1890. In "The Cycle Moveth" she identifies the Spiritualist movement in its larger meaning as the instrument for awakening the entire Western world to question the Materialism of the "progressive" thinking of the day. The impact of psychical phenomena—a part of that evolutionary development spoken of earlier—helped to arouse man's spiritual intuition "from its long cataleptic sleep." H.P.B. wrote:

> This was brought on by the invasion of "Spirit" manifesta-

> tions, when mediumistic phenomena had broken out like an influenza all over Europe. However unsatisfactory their philosophical interpretation, these phenomena being genuine and true as truth itself in their being and their reality, they were undeniable; and being in their very nature beyond denial, they came to be regarded as evident proofs of a life beyond—opening, moreover, a wide range for the admission of every metaphysical possibility. This once the efforts of materialistic science to disprove them availed it nothing. Beliefs such as man's survival after death, and the immortality of Spirit, were no longer to be pooh-poohed as figments of imagination; for, prove once the genuineness of such transcendental phenomena to be beyond the realm of matter, and beyond investigation by means of *physical* science, and—whether these phenomena contain *per se* or not the *proof of immortality,* demonstrating as they do the existence of invisible and spiritual regions where other forces than those known to exact science are at work—they are shown to lie beyond the realm of materialism. Cross, by one step only, the line of matter and the area of Spirit becomes infinite. Therefore, believers in them were no longer to be browbeaten by threats of social contumacy and ostracism; this, also, for the simple reason that in the beginning of these manifestations almost the whole of the European higher classes became ardent "Spiritualists." To oppose the strong tidal wave of the cycle there remained at one time but a handful, in comparison with the number of believers, of grumbling and all-denying fogeys. . . . But whether they placed belief in and followed "Spiritualism" or not, many were those on whom the spiritual and psychic evolution of the cycle wrought an indelible impression; and such ex-materialists could never return again to their iconoclastic ideas.

Quite evidently, H.P.B. regarded the cycle of nineteenth-century psychism in two ways. First there was its historical role as awakener, challenger, puzzler, and to some degree emancipator. At the outset of her public career she entered the lists as the champion of the genuineness of the phenomena, and then, before long, gave an explanation of them that was quite different from the accounts accepted by the Spiritualists themselves. That this turned the latter, with only a few exceptions, into her enemies was not something she could avoid. The twofold character of her work required it. Read carefully, the passage quoted above in no way contradicts the later detailed explanations of psychic phenomena as not in the least "spiritual," but with very few exceptions an exploitation of the automatic responses of shells and the pranks of elementals; yet these careful explanations can be recognized as

part of the teachings of "initiation," in contrast to the leverage exerted by such phenomena as an awakening historical force. The explanations were understood and accepted only by the few.

Similarly, today, there is a panoramic spectacle before the world —an array of psychic tendencies and an intensification of interests broadly confirming H.P.B.'s statement that the time of mediums has gone by, and the "fruiting" of the tree of occultism is on its way. There is of course much careless talk and pretense, but along with this inevitable accompaniment a great change has come over the spirit of the age. Scientists speak a language quite different from that of their nineteenth-century forebears. Literary figures seem more serious philosophers than almost any of the pundits in academies of learning, while psychologists, who obviously have the extra work that H.P.B. predicted, occasionally seem a little better equipped to cope with the multiple problems of the age.

The vast changes of the present are indeed a faithful fulfillment of various predictions made by the Theosophical Teachers of the past century—starting with what is said by Mr. Judge on page four of the *Ocean,* and concluding, perhaps, with the observation of H.P.B.: "The twentieth century has strange developments in store for humanity, and may even be the last of its name."

What is the work of this cycle, so far as students of Theosophy are concerned? It is, quite plainly, to make an effort to comprehend the mighty swing of human affairs, so clearly indicated in the writings of the Teachers, and to continue with those preparations for the future concerning which we have precise and unambiguous instructions. As for the shaping of that future, we are not without hints, and more than hints, as to what may be possible for Those who have the welfare of humanity as their constant regard:

> Are you acquainted with their efforts, successes, and failures? Have you any dock upon which to arraign them? How could your world collect proofs of the doings of men who have sedulously kept closed every possible door of approach by which the inquisitive could spy upon them? The precise condition of their success was that they should never be supervised or obstructed. What they have done they know; all that those outside their circle could perceive was the results, the causes of which were masked from view. . . There never was a time within or before the so-called historical period when our predecessors were not moulding events and "making history," the facts of which were subsequently and invariably distorted by historians to suit contemporary prejudices.

GOOD AND EVIL

ARCHAIC philosophy, recognizing neither Good nor Evil as a fundamental or independent power, but starting from the Absolute ALL (Universal Perfection eternally), traced both through the course of natural evolution to pure Light condensing gradually into form, hence becoming Matter or Evil. It was left with the early and ignorant Christian fathers to degrade the philosophical and highly scientific emblem (the Dragon) into the absurd superstition called the "Devil." They took it from the later Zoroastrians, who saw devils or the Evil in the Hindu Devas, and the word Evil thus became by a double transmutation D'Evil in every tongue (Diabolos, Diable, Diavolo, Teufel).

There is no Devil, no Evil, outside mankind to produce a Devil. Evil is a necessity in, and one of the supporters of the manifested universe. It is a necessity for progress and evolution, as night is necessary for the production of Day, and Death for that of Life—*that man may live for ever.*

Satan represents metaphysically simply the *reverse or the polar opposite* of everything in nature. He is the "adversary," allegorically, the "murderer," and the great Enemy of *all,* because there is nothing in the whole universe that has not two sides—the reverses of the same medal. But in that case, light, goodness, beauty, etc., may be called Satan with as much propriety as the Devil, since they are the *adversaries* of darkness, badness, and ugliness.

When the Church, therefore, curses Satan, it curses the cosmic reflection of God; it anathematizes God made manifest in matter or in the objective; it maledicts God, or the ever-incomprehensible WISDOM, revealing itself as Light and Shadow, good and evil in nature, in the only manner comprehensible to the limited intellect of MAN.

This is the true philosophical and metaphysical interpretation of Samael, or Satan, the adversary in the Kabala; the same tenets and spirit being found in the allegorical interpretations of every other ancient religion. This philosophical view does not interfere, however, with the *historical* records connected with it. We say "his-

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NOTE.—A collation from *The Secret Doctrine* by H. P. Blavatsky.

torical," because allegory and a mythical ornamentation around the kernel of tradition, in no wise prevent that kernel being a record of real events. Thus, the Kabala, repeating the time-honoured revelations of the once universal history of our globe and the evolution of its races, has presented it under the legendary form of the various records which have formed the Bible. Its historical foundation is now offered, in however imperfect a form, on these pages from the Secret Doctrine of the East; and thus the allegorical and symbolical meaning of the Serpent of Genesis is found explained by the "Sons of Wisdom" (or angels from higher spheres, though all and each pertain to the kingdom of Satan, or Matter) revealing to men the mysteries of Heaven. Hence, also, all the so-called myths of the Hindu, Grecian, Chaldean, and Jewish Pantheons are found to be built on fact and truth. The giants of Genesis are the historical Atlanteans of Lanka, and the Greek Titans.

In their turn the Rosicrucians, who were well acquainted with the secret meaning of the tradition, kept it to themselves, teaching merely that the whole of *creation* was due to, and the result of, that legendary "War in Heaven" *brought on by the rebellion of the angels against creative law,* or the Demiurge. The statement is correct, but the *inner* meaning is to this day a mystery. To elude further explanation of the difficulty by appealing to divine mystery, or to the sin of prying into its policy—is to say nothing at all. It may prove sufficient to believers in the Pope's infallibility, but will hardly satisfy the philosophical mind. Yet the truth, although known to most of the higher Kabalists, has never been told by any of their number. One and all, Kakalists and symbologists, showed an extraordinary reluctance to confess the primitive meaning of the Fall of the Angels. In a Christian such silence is only natural. Neither alchemist nor philosopher could, during the Mediæval Ages, utter that which in the sight of orthodox theology was a terrible blasphemy, for it would have led them directly through the "Holy" office of the Inquisition, to stake and rack.

The "Rebels" would not create will-less irresponsible men, as the "obedient" angels did; nor could they endow human beings with only the temporary reflections of their own attributes; for even the latter, belonging to another and a so-much higher plane of consciousness, would leave man still irresponsible, hence interfere with any possibility of a higher progress. No spiritual and

psychic evolution is possible on earth—the lowest and most material plane—for one who on that plane, at all events, is inherently *perfect* and cannot accumulate either merit or demerit. Man remaining the pale shadow of the inert, immutable, and motionless perfection, the one negative and passive attribute of the real *I am that I am,* would have been doomed to pass through life on earth as in a heavy dreamless sleep; hence a failure on this plane. The Beings, or the Being, collectively called Elohim, who first (if ever) pronounced the cruel words, "Behold, the man is become *as one of us,* to know good and evil; and now, lest he put forth his hand and take also of the tree of life and eat and live for ever . . . " must have been indeed the Ilda-baoth, the *Demiurge* of the Nazarenes, filled with rage and envy against his own creature, whose reflection created *Ophiomorphos.* In this case it is but natural—even from the dead letter standpoint—to view *Satan,* the Serpent of Genesis, as the real creator and benefactor, the Father of Spiritual mankind. For it is he who was the first to whisper: "in the day ye eat thereof ye shall be as Elohim, knowing good and evil"—[and he] can only be regarded in the light of a Saviour.

Furthermore, the "War in Heaven" is shown, in one of its significations, to have meant and referred to those terrible struggles in store for the candidate for adeptship, between himself and his (by magic) personified human passions, when the *inner* enlightened man had to either slay them or fail. In the former case he became the "Dragon-Slayer," as having happily overcome all the temptations; and a "Son of the Serpent" and a Serpent himself, having cast off his old skin and being born in a *new* body, becoming a Son of Wisdom and immortality in Eternity.

In its final revelation, the old myth of Prometheus—his *proto-* and *anti*-types being found in every ancient theogony—stands in each of them at the very origin of physical evil, because at the threshold of human physical life. KRONOS is "Time," whose first law is that the order of the successive and harmonious phases in the process of evolution during cylic development should be strictly preserved—under the severe penalty of abnormal growth with all its ensuing results. It was not in the programme of natural development that man—higher animal though he may me—should become at once—intellectually, spiritually, and psychically—the demi-god he is on earth, while his physical frame remains

weaker and more helpless and ephemeral than that of almost any huge mammal. The contrast is too grotesque and violent; the tabernacle much too unworthy of its indwelling god. The gift of Prometheus thus became a CURSE—though *foreknown* and *foreseen* by the HOST personified in that personage, as his name well shows. It is in this that rests, at one and the same time, its sin and its redemption. For the Host that incarnated in a portion of humanity, though led to it by Karma or *Nemesis,* preferred freewill to passive slavery, intellectual self-conscious pain and even torture —"while myriad time shall flow"—to inane, imbecile, instinctual beatitude. Knowing such an incarnation was premature and not in the program of nature, the heavenly host, "Prometheus," still sacrificed itself to benefit thereby, at least, one portion of mankind. But while saving man from mental darkness, they inflicted upon him the tortures of the self-consciousness of his responsibility—the result of his free will—besides every ill to which mortal man and flesh are heir to. This torture Prometheus accepted for himself, since the Host became henceforward blended with the tabernacle prepared for them, which was still unachieved at that period of formation.

Spiritual evolution being incapable of keeping pace with the physical, once its homogeneity was broken by the admixture, the gift thus became the chief cause, if not the sole origin of *Evil.*

Perfection, to be fully such, must be born out of imperfection, the *incorruptible* must grow out of the corruptible, having the latter as its vehicle and basis and contrast. Absolute light is absolute darkness, and *vice versa.* In fact, there is neither light nor darkness in the realms of truth. Good and Evil are twins, the progeny of Space and Time, under the sway of Maya. Neither exists *per se,* since each has to be generated and created out of the other, in order to come into being; both must be known and appreciated before becoming objects of perception, hence, in mortal mind, they must be divided.

Shadow is that which enables light to manifest itself, and gives it objective reality. Therefore, shadow is not evil, but is the necessary and indispensable corollary which completes Light or Good: *it is its creator on Earth.*

According to the views of the Gnostics, these two principles are immutable Light and Shadow, Good and Evil being virtually one and having existed through all eternity, as they will ever continue to exist so long as there are manifested worlds.

letters · questions · comment

In his article, "Environment" (Judge Pamphlet, No. 6), Mr. Judge says that Karma is not our environment itself, but "the subtle power which works in that environment." He also says that the part of the environment made up of the circumstances and personal surroundings is "only an incident" and that "the real environment to be understood and cared about is that in which Karma itself inheres in us." Can we say, then, that the real environment is that "subtle power"?

A reading of this article in its entirety shows that Mr. Judge is concerned with the human tendency to regard external circumstances as the decisive influence on our lives, and with the supposition that these circumstances are somehow "imposed" upon us from the outside. His intention is indeed to show that the "real" environment lies in the causes within ourselves which have produced our present attitudes and feelings toward our surroundings. He is interested in helping his readers to make a correction in the common idea of "reality." The obstacles to human development do not lie in circumstances and personal surroundings, which are incidental effects, but in the currents of causation resulting from choices in past lives.

The "subtle power," we could say, is the web of causation we are continually weaving. Mr. Judge speaks of this in his *Notes on the Gita*:

> Man, made of thought, occupant only of many bodies from time to time, is eternally thinking. His chains are through thought, his release due to nothing else.

The psychological climate of our lives is made up of our mental habits, our preconceptions and prejudices, our efforts to learn, our hopes and fears. These, taken together, are the sum of the effective environments humans continually create as the field of their experience and striving.

It is necessary for the student to see in what way he is "separate" from these, his creations, and also in what sense they are

truly *his*, since he was the maker of them. As Mr. Judge puts it: "It must be necessary for him to pass through those identical trials and disadvantages to perfect the Self; and it is only because we see but an infinitesimal part of the long series that any apparent confusion or difficulty arises." Both our inner and outer environments grow out of how we think of ourselves, and a true idea of the self is born from regarding human life in the light of Karma and Reincarnation. Once we begin to think of ourselves as Eternal Pilgrims, our thoughts and acts begin to take on a universal quality, which makes what we do beneficial to others and liberating for ourselves. By recognizing the difference between the real and unreal aspects of environment, between what is transitory or incidental and what is enduring, man becomes able to participate in immortal rather than mortal life.

What is the difference between thought and feeling at the level of self-consciousness?

Since self-consciousness is the state in which ideas of separateness arise, and also the condition which makes possible the evolution to conscious godhood, we might consider, in thinking about this question, whether there are forms of life in which thought and feeling seem to be expressed as one. Perhaps we can say that thought and feeling are clearly differentiated *only* at the level of self-consciousness. Thought, we might propose, is concerned with the grades and structures of differentiation, while feeling is the perception of the unity and graded unities which lie behind differentiation. There seems a sense in which the two would be united except for the illusion of separateness.

If we identify feeling, in its highest aspect, with Buddhic awareness and perception, then it becomes difficult to conceive of fully self-conscious thought except by Manas *united* to Buddhi. Under the delusion of separateness through its immersion in matter, Manas becomes Kama-Manas, since feeling emerges as Kama in the physical world. Kama-Manas is the basis of action for man to the extent that it is the source of motivation. In its proper relation as a force in nature, kama has legitimate function as the driving force which perpetuates the existence of forms. But when it becomes the director of human action, it is separative and divisive. Manas united to Buddhi, however, is universal perception and a potent force for good. As said in *The Secret Doctrine* (I, 329 fn.):

> Cosmic Ideation focussed in a principle or *upadhi* (basis) results as the consciousness of the individual Ego. Its manifestation varies with the degree of *upadhi, e.g.,* through that known as *Manas* it wells up as Mind-Consciousness; through the more finely differentiated fabric (sixth state of matter) of the *Buddhi* resting on the experience of Manas as its basis—as a stream of spiritual INTUITION.

It can be seen that, in actuality, these distinctions do not lend themselves to a fixed interpretation, for the reason that the relationships are subject to change, and all are produced for the purpose of providing the soul with experience. Freed from Kama as a dominating force and united to Buddhi, Manas is universal in its perspective and practically limitless in its field of action. The relation of Kama to Buddhi is discussed in the *Glossary* under "Kamadeva":

> Kama is the first conscious, *all embracing desire* for universal good, love, and for all that lives and feels, needs help and kindness, the first feeling of infinite tender compassion and mercy that arose in the consciousness of the creative ONE FORCE, as soon as it came into life and being as a ray from the ABSOLUTE. Says the *Rig Veda,* "Desire first arose in IT, which was the primal germ of mind, and which Sages, searching with their intellect, have discovered in their heart to be the bond which connects Entity with non-Entity," or *Manas* with pure *Atma-Buddhi.* . . . Kama is pre-eminently the divine desire of creating happiness and love; and it is only ages later, as mankind began to materialize by anthropomorphization its grandest ideals into cut and dried dogmas, that Kama became the power that gratifies desire on the animal plane.

From any spot within its borders the forest is just a possibility: a path along which we could proceed, a spring from which a gentle murmur is brought to us in the arms of silence and which we might discover a few steps away, snatches of songs sung in the distance by birds perched on branches under which we could pass. The forest is the aggregate of possible acts of ours which, when carried out, would lose their real value. The part of the forest immediately before us is a screen, as it were, behind which the rest of it lies hidden and aloof.

—JOSE ORTEGA Y GASSET

THE THREE DESIRES

THE first three of the numbered rules of "Light on the Path" must appear somewhat of an unequal character to bracket together. The sense in which they follow each other is purely spiritual. Ambition is the highest point of personal activity reached by the mind, and there is something noble in it, even to an Occultist. Having conquered the desire to stand above his fellows, the restless aspirant, in seeking what his personal desires are, finds the thirst for life stands next in his way. For all that are ordinarily classed as desires have long since been subjugated, passed by, or forgotten, before this pitched battle of the soul is begun. The desire for life is entirely a desire of the spirit, not mental at all; and in facing it a man begins to face his own soul. But very few have even attempted to face it; still fewer can guess at all at its meaning.

The connection between ambition and the desire of life is of this kind. Men are seldom really ambitious in whom the animal passions are strong. What is taken for ambition in men of powerful physique is more often merely the exercise of great energy in order to obtain full gratification of all physical desires. Ambition pure and simple is the struggle of the mind upwards, the exercise of a native intellectual force which lifts a man altogether above his peers. To rise—to be pre-eminent in some special manner, in some department of art, science, or thought, is the keenest longing of delicate and highly-tuned minds. It is quite a different thing from the thirst for knowledge which makes of a man a student always—a learner to the end, however great he may become. Ambition is born of no love for anything for its own sake, but purely for the sake of oneself. "It is I that will know, I that will rise, and by my own power."

> Cromwell, I charge thee, fling away ambition:
> By that sin fell the angels.

The place-seeking for which the word was originally used, differs in degree, not in kind, from that more abstract meaning now generally attached to it. A poet is considered ambitious when he

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NOTE.—This article was first printed in *Lucifer* for February, 1888.

writes for fame. It is true; so he is. He may not be seeking a place at court, but he is certainly seeking the highest place he knows of. Is it conceivable that any great author could really be anonymous, and remain so? The human mind revolts against the theory of the Baconian authorship of Shakespeare's works, not only because it deprives the world of a splendid figure, but also because it makes of Bacon a monster, unlike all other human beings. To the ordinary intelligence it is inconceivable that a man should hide his light in this purposeless manner. Yet it is conceivable to an occultist that a great poet might be inspired by one greater than himself, who would stand back entirely from the world and all contact with it. This inspirer would not only have conquered ambition but also the abstract desire for life, before he could work vicariously to so great an extent. For he would part with his work for ever when once it had gone to the world; it would never be his. A person who can imagine making no claim on the world, neither desiring to take pleasure from it nor to give pleasure to it, can dimly apprehend the condition which the occultist has reached when he no longer desires to live. Do not suppose this to mean that he neither takes nor gives pleasure; he does both, as also he lives. A great man, full of work and thought, eats his food with pleasure; he does not dwell on the prospect of it, and linger over the memory, like the gluttonous child, or the gourmand pure and simple. This is a very material image, yet sometimes these simple illustrations serve to help the mind more than any others. It is easy to see, from this analogy, that an advanced occultist who has work in the world may be perfectly free from the desires which would make him a part of it, and yet may take its pleasures and give them back with interest. He is enabled to give more pleasure than he takes, because he is incapable of fear or disappointment. He has no dread of death, nor of that which is called annihilation. He rests on the waters of life, submerged and sleeping, or above them and conscious, indifferently. He cannot feel disappointment, because although pleasure is to him intensely vivid and keen, it is the same to him whether he enjoys it himself or whether another enjoys it. It is pleasure, pure and simple, untarnished by personal craving or desire. So with regard to what occultists call "progress"—the advance from stage to stage of knowledge. In a school of any sort in the external world emulation is the great spur to progress. The occultist, on the contrary, is incapable of taking a single step until he has acquired the faculty of realizing progress as an abstract

fact. Someone must draw nearer to the Divine in every moment of life; there must always be progress. But the disciple who desires that he shall be the one to advance in the next moment, may lay aside all hope of it. Neither should he be conscious of preferring progress for another or of any kind of vicarious sacrifice. Such ideas are in a certain sense unselfish, but they are essentially characteristic of the world in which separateness exists, and form is regarded as having a value of its own. The shape of a man is as much an *eidolon* as though no spark of divinity inhabited it; at any moment that spark may desert the particular shape, and we are left with a substantial shadow of the man we knew. It is in vain, after the first step in occultism has been taken, that the mind clings to the old beliefs and certainties. Time and space are known to be non-existent, and are only regarded as existing in practical life for the sake of convenience. So with the separation of the divine-human spirit into the multitudes of men on the earth. Roses have their own colours, and lilies theirs; none can tell why this is when the same sun, the same light, gives the colour to each. Nature is indivisible. She clothes the earth, and when that clothing is torn away, she bides her time and re-clothes it again when there is no more interference with her. Encircling the earth like an atmosphere, she keeps it always glowing and green, moistened and sun-lit. The spirit of man encompasses the earth like a fiery spirit, living on Nature, devouring her, sometimes being devoured by her, but always in the mass remaining more ethereal and sublime than she is. In the individual, man is conscious of the vast superiority of Nature; but when once he becomes conscious that he is part of an indivisible and indestructible whole, he knows also that the whole of which he is part stands above nature. The starry sky is a terrible sight to a man who is just self-less enough to be aware of his own littleness and unimportance as an individual; it almost crushes him. But let him once touch on the power which comes from knowing himself as part of the human spirit, and nothing can crush him by its greatness.. For if the wheels of the chariot of the enemy pass over his body, he forgets that it is his body, and rises again to fight among the crowd of his own army. But this state can never be reached, nor even approached, until the last of the three desires is conquered, as well as the first. They must be apprehended and encountered together.

Comfort, in the language used by occultists, is a very compre-

hensive word. It is perfectly useless for a neophyte to practice discomfort or asceticism as do religious fanatics. He may come to prefer deprivation in the end, and then it has become his comfort. Homelessness is a condition to which the religious Brahman pledges himself; and in the external religion he is considered to fulfil this pledge if he leaves wife and child, and becomes a begging wanderer, with no shelter of his own to return to. But all external forms of religion are forms of comfort, and men take vows of abstinence in the same spirit that they take pledges of boon companionship. The difference between these two sides of life is only apparent. But the homelessness which is demanded of the neophyte is a much more vital thing than this. It demands the surrender from him of choice or desire. Dwelling with wife and child, under the shelter of a familiar roof-tree, and fulfilling the duties of citizenship, the neophyte may be far more homeless, in the esoteric sense, than when he is a wanderer or an outcast. The first lesson in practical occultism usually given to a pledged disciple is that of fulfilling the duties immediately to hand with the same subtle mixture of enthusiasm and indifference as the neophyte would imagine himself able to feel when he had grown to the size of a ruler of worlds and a designer of destinies. This rule is to be found in the Gospels and in the Bhagavad Gita. The immediate work, whatever it may be, has the abstract claim of duty, and its relative importance or non-importance is not to be considered at all. This law can never be obeyed until all desire of comfort is for ever destroyed. The ceaseless assertions and re-assertions of the personal self must be left behind for ever. They belong as completely to the character of this world as does the desire to have a certain balance at the bank, or to retain the affections of a loved person. They are equally subject to the change which is characteristic of this world; indeed, they are even more so, for what the neophyte does by becoming a neophyte is simply to enter a forcing-house. Change, disillusionment, disheartenment, despair will crowd upon him by invitation; for his wish is to learn his lessons quickly. And as he turns these evils out they will probably be replaced by others worse than themselves—a passionate longing for separate life, for sensation, for the consciousness of growth in his own self, will rush in upon him and sweep over the frail barriers which he has raised. And no such barriers as asceticism, as renunciation, nothing indeed which is negative, will stand

for a single moment against this powerful tide of feeling. The only barrier is built up of new desires. For it is perfectly useless for the neophyte to imagine he can get beyond the region of desires. He cannot; he is still a man, Nature must bring forth flowers while she is still Nature, and the human spirit would loose its hold on this form of existence altogether did it not continue to desire. The individual man cannot wrench himself instantly out of that life of which he is an essential part. He can only change his position in it. The man whose intellectual life dominates his animal life, changes his position; but he is still in the dominion of desire. The disciple who believes it possible to become selfless in a single effort, will find himself flung into a bottomless pit as the consequence of his rash endeavour. Seize upon a new order of desires, purer, wider, nobler; and so plant your foot upon the ladder firmly. It is only on the last and topmost rung of the ladder, at the very entrance upon Divine or Mahatmic life, that it is possible to hold fast to that which has neither substance or existence.

The first part of "Light on the Path" is like a chord in music; the notes have to be struck together though they must be touched separately. Study and seize hold of the new desires before you have thrust out the old ones; otherwise in the storm you will be lost. Man while he is man has substance and needs some step to stand on, some idea to cling to. But let it be the least possible. Learn as the acrobat learns, slowly and with care, to become more independent. Before you attempt to cast out the devil of ambition —the desire of something, however fine and elevated, outside of yourself,—seize on the desire to find the light of the world within yourself. Before you attempt to cast out the desire of conscious life, learn to look to the unattainable or in other language to that which you know you can only reach in unconsciousness. In knowing that your aim is of this lofty character, that it will never bring conscious success, never bring comfort to you, that it will never carry you *in your own temporary personal self* to any haven of rest or place of agreeable activity, you cut away all the force and power of the desires of the lower astral nature. For what avail is it, when these facts have been once realised, to desire separateness, sensation or growth?

The armour of the warrior who rises to fight for you in the battle depicted in the second part of "Light on the Path," is like the shirt of the happy man in the old story. The king was to be

cured of all his ills by sleeping in this shirt; but when the one happy man in his kingdom was found, he was a beggar, without care, without anxiety—and shirtless. So with the divine warrior. None can take his armour and use it, for he has none. The king could never find happiness like that of the careless beggar. The man of the world, however fine and cultivated he may be, is hampered by a thousand thoughts and feelings which have to be cast aside before he can even stand on the threshold of occultism. And, be it observed, he is chiefly handicapped by the armour he wears, which isolates him. He has personal pride, personal respect. These things must die out as the personality recedes. The process described in the first part of "Light on the Path," is one which takes off that shell, or armour, and casts it aside for ever. Then the warrior arises, armourless, defenceless, offenceless, identified with the afflicters and the afflicted, the angered and the one that angers; fighting not on any side, but for the Divine, the highest in all.

Becoming Involved

The right kind of Theosophical talking comes only from practice. It is not merely the use of a facile vocabulary, but the possession of well-digested ideas that is necessary. These come only from constant study and application. Frequent reading of articles by W.Q.J. develops the tendency to present the right ideas in the simplest form, and these ideas become a mental storehouse which can be drawn upon at will. It is not so necessary that we understand the deeply metaphysical concepts of Theosophy, as it is to comprehend the fundamentals and be able to make an application of them to every problem of life. W.Q.J.'s articles will be found to contain "alphabet, grammar and composition," or, in other words, a basis for right ideas, right thinking and right application. A daily reading from his writings is advisable. One who does this cannot help but imbibe—absorb—the spirit of them, and become an exponent who is at once deep, simple and convincing.

—Robert Crosbie

on the lookout

Still a "Melting Pot"

In an article on the City of New York in *Saturday Review* for June 26, Richard F. Shepard says:

> The basic old ethnicities of New York are also in flux. Spanish-speakers are less likely to be Puerto Ricans now than they used to be—they might be Cubans, Dominicans, or Colombians. Out in Flushing Meadows Park, near where the South Americans live in Jackson Heights, Spanish is the language for soccer and even baseball, and its cadence differs from Caribbean Castilian. The city has taken on a more Oriental cast, with Japanese businessmen in the outlying boroughs and many, many Chinese. New York now has the country's largest Chinatown, and, while its backbone is still Cantonese, you will hear more Mandarin and Shanghai dialects than you used to. I used to go to Chinatown years ago with a friend from Peking. He could speak to shop clerks only by writing the mutually understood ideographs. Nowadays he has no problems.
>
> There has been a heavy influx of migrants from India. They are businessmen, own bookstores, restaurants, flower shops. They shop in the Lower East Side discount stores that once drew an almost exclusively Jewish trade. If you go to an emergency room in almost any New York hospital, it is likely you will find yourself in the hands of an Indian doctor. The Indians are new here, but their stories are the same as the ones of the people who came before them.

How It Began

In "On the Future: A Few Reflections," printed in the *Path* in 1892, William Q. Judge wrote:

> The Spanish overflowed South America and settled California and Mexico; the English, French, and Spanish took the North, and later all nations came, so that now in both continents nearly every race is mixed and still mixing. Chinese even have married women of European blood; Hindus are also here; the ancient Parsi race has its representatives; the Spanish mixed with the aborigines, and the slaveholders with

the Africans. I doubt not but that someone from every race known to us has been here and has left, within the last two hundred years, some impression through mixture of blood.

Far-off Future

But the last remnants of the fifth Continent, America, will not disappear until the new race has been some time born. Then a new Dwelling, the sixth Continent, will have appeared over the waters to receive the youth who will tower above us as we do above the pigmies of Africa. But no America as we now know it will exist. Yet these men must be the descendants of the race that is now rising here. Otherwise our philosophy is all wrong. . . .

Perhaps England and Ireland are the gateways for the Egos who incarnate here in the silent work of making a new race. Maybe there is some significance in the fact that more lines of steamships conveying human freight come to the United States from England, passing Ireland on the way as the last seen land of the old world, than from anywhere else. The deeds of men, the enterprises of merchants, and the wars of soldiers all follow implicitly a law that is fixed in the stars, and while they copy the past they ever symbolize the future.

The process goes on and on, and while the channels and currents change, becoming more diverse, sometimes flowing swiftly, sometimes reaching apparent stability, the formation of the future never stops, continuing throughout the millennia of the great racial cycle of which Mr. Judge speaks.

Brehon Laws

Many students will remember William Q. Judge's reference to the Brehon Laws of ancient Ireland. In *Resurgence* for May-June, writing on "Celtic Roots," Simon O'Donohoe says:

Celtic civilization . . . challenges our concepts of the nuclear family, of the position of women in society, of our relation to nature, of the ownership of property, of centralization of power, and many others. Present deeply ingrained fears and prejudices in Irish society could be better understood if we established the sources from which they derive. To understand, for instance, the hostility of many republican activists to common law—we might recall that the legal system in Ireland until as recently as the seventeenth century was the ancient Irish system of Brehon Law. Common law was an alien institution. One of the operating principles of Brehon Law was the *making good* of any injury caused, as opposed to the common law principle of *punishment* for injury caused.

> In Brehon Law responsibility was seen as communal, not individual, as in common law. Common law administered the death penalty for many crimes in the Middle Ages; there was no capital punishment in Brehon Law.

Casual References to H.P.B.

Theosophy, people sometimes say nowadays, is "in the air," and there are many reasons for such remarks. Never before have the basic Theosophical books circulated so widely, while Theosophical conceptions, even if not well understood, seem the content of much conversation. There is also a growing respect for H.P.B. in even passing notices of her. Indeed, such casual references, which are usually unpretentious, are possibly the most useful since they may excite curiosity about what she taught. For example, in the *Saturday Review* for April 17, Katharine Kuh, writing on the German Expressionist painters, begins a passage about Baroness Hilda Rebay: "Like the famous Madame Blavatsky, whose Theosophical investigations Kandinsky admired, the Baroness was also a visionary, but in her case it was the immateriality of abstract vision that enthralled her." Curiously, in the same issue of *SR*, Leo Rosten announces modestly: "My knowledge of the insect world is about as thin as my mastery of *The Protreptics of Iamblichus*." What, one wonders, has Mr. Rosten been reading lately, causing him to refer to this obscure work, one of the three available by Iamblichus? He could of course do worse than look up this "exhortation to philosophy freely incorporating extracts from the works of Classical philosophers," including Plato and Aristotle. A revival of Neoplatonic philosophy seems also in the air, at least among scholars and students of the history of ideas. A rebirth of serious metaphysical thinking may be on the way.

The "Permanent, True and Imperishable"

But these may be thought comparatively trivial matters. Another sort of evidence appears in the works of serious writers, illustrating themes which are increasingly encountered, these days. In Laurens van der Post's latest book, *A Mantis Carol* (William Morrow, 1976), we found this account of the author's experience of the forests of New York and New England:

> We have nothing so awesome as the fire of autumn sweeping through the great maple forests of America, stripping their leaves from them in tongues of flame until they stand naked and penitent before the reckoning we call winter. It is a

> moment always full of a profound and natural sanctity for me, when the earth round about me becomes like an antique temple wherein this conflagration, aflame and aflicker among the trees, accomplishes the final metamorphosis that fire did for the dead in those archaic places of the great forgotten mysteries, removing what was provisional, false and perishable, from the spent life, so that only what was permanent, true and imperishable could accompany the spirit that once invested it on the journey to whatever lies beyond the here and the now.

Recognition of "Secret Doctrines"

Discussing a new book by Gilbert Highet, *The Immortal Profession,* on the joys of teaching, Robert Kirsch (*Los Angeles Times,* June 1) describes the concluding chapter on Jesus as a teacher:

> We see the Twelve as the open and recognized pupils, in the Gospels of Matthew, Mark and Luke, constantly being scolded by Jesus for their dullness, their lack of faith, their blunders and even their lack of intelligence.
>
> Highet argues that, in fact, Jesus had two groups of pupils, the open one, headed by Peter, and another larger group, clandestine, mostly unremembered or if mentioned by name at all, as with Simon the Cyrenian, their motivations and roles not fully understood.

The historical verity behind this brief note is not as important as the apparently now acceptable idea that Jesus may have had disciples of an "inner" sort. It will be remembered that the scholars of H.P.B.'s time often insisted that no secret or inner doctrines were taught by the Buddha, and she went to some pains to show that the scholars were wrong in this, as in so many other of their opinions about Eastern religion. Present recognition that there are and have been "secret doctrines" in the great religions of the world is an encouraging sign. Highet's ideas on the subject in relation to Jesus are apparently based on the Coptic Gnostic gospels discovered at Nag Hammadi in Egypt, in the 1940s. This may be one step of progress in the realization, predicted by H.P.B. for scholarship in the twentieth century, that the teachings she recorded in *The Secret Doctrine* "antedate the Vedas."

Strike Against Monotony

Barbara Garson's book, *All the Livelong Day* (Doubleday, 1975), reports on the boredom and frustration inflicted on workers by the monotony of the factory system and of office routines.

Mrs. Garson first called attention to this aspect of industrialism in an article in *Harper's* (June, 1972), "Luddites of Lordstown," an account of the General Motors Vega plant in Lordstown, Ohio, which has "the fastest assembly line in the world, manned by a work force whose average age is twenty-four." This article makes a chapter in her book, which also gives attention to a ping pong equipment factory, a cosmetics firm, a tuna packing plant, an insurance company, and several other businesses. The Vega workers finally struck, not because they wanted more money, but because they couldn't stand the meaningless, mechanized work. Mrs. Garson describes the attitudes of these men:

> While a young Vega worker and his friends argued in the living room about the strike and disciplinary layoffs, I talked to his mother in the kitchen. Someone in the supermarket where she works had said that those young kids were "just lazy."

Moronic Jobs

> "One thing, Tony is not lazy. He'll take your car apart and put it together any day . . . the slightest knock and he takes care of it. And he never will leave it half done. He even cleans up after himself.
>
> "And I'm not lazy either. I love to cook. But supposing they gave me a job just cracking eggs with bowls moving past on a line. Pretty soon I'd get to a point where I'd wish the next egg was rotten just to spoil their whole cake."
>
> Occasionally Lordstown workers toss in a rotten egg of their own by dropping an ignition key down the gas tank, lighting a work glove, locking it in the trunk, and waiting to see how far down the line it will be stopped, or just scratching the car as it goes past because you can't keep up with the pace.
>
> But sabotage, though much publicized, is really quite limited. Much of the ingenuity at Lordstown goes into creating escape devices and games that can be squeezed into the thirty-six-second cycle.
>
> No ingenuity at all goes into building cars.

"The Crime of Industry"

Mrs. Garson's comment is refreshing:

> I wasn't particularly surprised by the negative things I saw in factories: speed, heat, humiliation, monotony. I'm sure the reader will have guessed that I began this research prepared to expose and denounce "the system."
>
> It was the positive things I saw that touched me the most. Not that people are beaten down (which they are) but that

they almost always pop up. Not that people are bored (which they are) but the ways they find to make it interesting. Not that people hate their work (which they do) but that even so, they try to make something out of it.

In factories and offices around this country work is systematically reduced to the most minute and repetitious tasks. . . . The crime of modern industry is not forcing us to work, but denying us real work. For no matter what tricks people play on themselves to make the day's work meaningful, management seems determined to remind them, "You are just tools for our use."

This book is not a revolutionary tract. It doesn't present a complete tactical program for winning back control over our jobs. Still I hope I will stimulate thinking and action in that direction by introducing the men and women who renewed my faith that while capitalism stinks, people are something else.

Boredom and Humiliation

Mrs. Garson traces the methods of industrial employment to Frederick Taylor, the original exponent of "scientific management" early in this century. Taylor's idea was to shut out all decision-making from the workman, so that work would be entirely planned and controlled by the management. Efficiency would be achieved, he maintained, by enabling the managers to dictate the tasks of every workman—"not only what is to be done, but how it is to be done and the exact time allowed for doing it." Mrs. Garson quotes Taylor as saying: "All possible brain work should be removed from the shop and centered in the planning or lay-out department." This way of organizing labor, she suggests, quite naturally led to the strike at Lordstown, a protest in which the workers didn't talk about money, job security, or retirement, but about "boredom, humiliation, being used shabbily to produce shabby cars." This writer's hope is for workers' control, so that people will have opportunity to plan their own work, but considering the present complex development of mass production, it seems evident that a radically new way of thinking about both work and production is required. The existing system grew out of conceptions and beliefs which have dominated Western thought for some three hundred years, and any fundamental change in those conceptions will have to begin with a changed view of the human being.

Mechanization of Work

Some history may throw light on the depth of the problem. In

the seventeenth century. Jean Baptiste Colbert, Louis XIV's minister of finance, decided to "modernize" French life according to the progressive conceptions of Enlightenment thinking. One of the first things he did was to establish a new school of architecture. Here, under the inspiration of machine principles, began that division of labor which in our time has led to a factory system which creates apathy, hatred of work, and continuous frustration. Colbert's Royal Academy of Architecture, founded in 1671, took the initiative in architectural design away from the guilds, where the designers were also craftsmen, and placed it in the hands of Enlightenment intellectuals. The traditional analogy between the human body and the building of wood or stone was abandoned. In the September 1975 *Journal of Architectural Education*, two teachers at Harvard, Alexander Tzonis and Liane Lefaivre, writing on "The Mechanical Body Versus the Divine Body: The Rise of Modern Design Theory," tell how mechanistic ideas were made to replace "the principles that linked architecture to the cosmological order of the world."

Theory without Practice

> No training for manual work was included in its courses. The teaching contained lectures on abstract topics, principles of euclidian rationality and the empirical procedures advocated by Galilean mechanics. With the exclusion of manual practical skills, architectural education was to be limited to the learning of principles, plans, examples and application, disassociating the abstract field of pure design from that of labor. At the same time the laborer was exempted from any theoretical activities.

This approach in professional education, the writers say, "can be generalized as a broader phenomenon, occurring throughout all the states of Europe." Taking the place of the traditional guild conceptions of the building as a "human body" to be planned and erected in harmony with cosmological symbolism was a new framework based on two assumptions: "one is the body of the building as a machine, the other is the bodies of the users of the building as machines." In time, machine thinking came to be identified as modern or "progressive," achieving, one might say, a climax of degradation in the treatment of human beings as no more than animated moving parts which complete the assembly line of mechanical mass production.

A Non-Exploitive Technology?

Practice of this sort is now so far-reaching, its assumptions so well established, that change is difficult to imagine, despite the fact that it is so obviously necessary. Barbara Garson's final reflections illustrate the maturity of present day critics who see both the inhumanity of industrialism and its appalling dimensions:

> I am not prepared to present an elaborate utopia or detailed blueprint of the ways work might be reorganized. . . . Presumably a democratic and decentralized system would produce many different-looking and -feeling results. . . . the underlying assumption, the sense of using and controlling others, is so deep and so pervasive that we can hardly conceive of a productive system based on any other premise. Imagining the development of a non-exploitive technology is like trying to imagine what kind of life forms would evolve based on a methane metabolism instead of an oxygen metabolism. . . . I don't think my solution—socialism—workers' control, is inevitable, or even likely.

The encouraging thing about this thoughtful and conscientious book, which looks directly at the states of mind and feeling induced by the methods of mass production is its undogmatic spirit, its simple attempt to reveal the advanced stage of the sickness of the age, as reflected in the lives of many millions of workers, while showing, at the same time, the natural goodness and resistance of these people to the humanity-denying basis of their practical circumstances.

A Low Estimate of Man

Fundamental change, it seems clear, can come about only through a deliberate if long-term reorganization of both industry and business, based upon other values and a conception of human nature which takes into account the higher possibilities of all human beings. A first step in this change would be full recognition of what happens when these are ignored or denied. A beginning in this recognition, phrased in the language of humanistic psychology, is evident in a book by A. H. Maslow, *Eupsychian Management* (1965), in which the writer speaks of the inevitability of dissatisfaction and revolt by workers who are made to feel like mechanical parts. One who passively submits to such a life "all the livelong day," Dr. Maslow says, is "the kind of person who is an argument *against* the higher possibilities of human nature, of creativeness, of growth, of self-actualization." The analysis of-

fered by this psychologist resembles in some ways the explanation of angry rebellion made by H. P. Blavatsky in the concluding portion of her article, "The Fall of Ideals."

Questions To Be Answered

Dr. Maslow wrote:

> Just in the same way as a neurosis can be seen either as a sign of sin and evil and human weakness and degradation on the one hand, or can be seen with deeper understanding and insight, as a frightened person's indirect struggle toward health, growth, and self-actualization, just so is the whole of the foregoing applicable to the response of the worker in a bad industrial situation. He may show his anger at being dehumanized in all sorts of sneaky ways, but these are essentially testimonials to his fear rather than to his lack of growth possibilities. The hostility shows that he wants to grow out of that situation. Or to say this in another way, the response of outrage when dignity is attacked is itself a validation of the human being's need for dignity.

In *The Key to Theosophy* H.P.B. speaks of "days of old" when all that was great, generous, heroic, was not only preached and talked about "but *acted upon* sometimes by whole nations," and she gives as an example the Buddhist reform. For the modern world, E. F. Schumacher's remarkable chapter, "Buddhist Economics," in *Small Is Beautiful* might be made the basis of such a world-wide reform in industry. This would be a practical answer, however demanding on industrial leaders, to the questions raised by Dr. Maslow:

> The research questions then are: "How can we avoid the industrial situations which cut human dignity and make it less possible? In those situations which are unavoidable in industry, as with assembly lines, how can we decontaminate these so as to retain the dignity of the worker and his self-esteem as much as possible in spite of circumstances?

Dialogue on Death

Students of what has been termed the sociology of animal behavior, as distinct from its biology, have lately turned up some curious facts. In the August *Harper's*, discussing the habits of wolves, Barry Lopez describes the findings of several authorities concerning how wolves hunt. A wolf pack apparently signals its intention to attack its prospective prey. There may be a similar signal from the prey. This writer suspects the existence of some

sort of "ritual" exchange which he calls the "conversation of death." It seems that some animals reveal a readiness to die. Reporting on the researches of Dave Mech, Mr. Lopez says:

> Mech has shown that at least one wolf pack in his Minnesota study concentrates its killing in a different area of its territory each year, allowing the prey population elsewhere to recover.
>
> Other phenomena, some worn and familiar, some recently discovered, take on new meaning. Wolves in hot pursuit of a deer bleeding from its wounds will suddenly break off and let the animal go. Why? One caribou in a small herd may leave off fleeing and present himself to pursuing wolves in what appears to be an altruistic sacrifice. What is happening?

Apparent Agreement

Mech found that wolves and deer stared at each other for a moment or two at the beginning of the hunt, and decided that its outcome seemed to be settled at that time. Barry Lopez comments:

> What transpires in those moments of staring between predator and prey is probably a complex exchange of information regarding the appropriateness of a chase and a kill. This encounter is the conversation of death.
>
> The conversation falters noticeably when wolves encounter domestic stock, animals that have had the language of death bred out of them. The domestic horse, a large animal as capable as a moose of cracking a wolf's ribs or splitting its head open with a kick, will almost always panic and run. It will always be killed. . . .
>
> When a wolf "asks" for an animal's life he is opening a formal conversation that can take any number of turns, including "no" and "yes," and can proceed either ritually or personally from there. . . . It may be compared to encounters between the war parties of Plains Indians, who had their own ritualized and idiosyncratic ways of fighting, dying, and laughing.

Death with Dignity

Paleolithic cultures, Mr. Lopez remarks, "in general tended to stress that there is nothing wrong with dying." This remark about ancient attitudes toward death recalls the musing comment of Dr. Lewis Thomas, in *The Lives of a Cell*, that he found himself "surprised by the thought that dying is an all-right thing to do, but perhaps it should not surprise." Death, he had realized from his studies of the organism, is as complexly natural as living, "with

mechanisms worked out with the same attention to detail." This seems in harmony with the further remarks by Mr. Lopez:

> This idea was rooted in a very different perception of ego: a person was simultaneously indispensable and dispensable (in an appropriate way) for the good of fellow beings. At a more primitive level, exactly the same principle operates between wolves and their prey.
>
> The moose's death is something that is mutually agreeable. The moose may be constrained to die because he is old or injured, but there is still the ritual and the choice. There is nobility in such a death. . . . Wolf and moose seem to be far better at inter-species communication than we are. There is no reason why they should be confined to the antiquated, almost Newtonian system of behavior that we have devised for them. We should not be afraid—but we are, and profoundly so—to extend to the wolf and the moose the physical and metaphysical variables we allow ourselves. It is not man but the universe that is subtle.

Code of the Wild

This consideration of death in the animal kingdom, however speculative, suggests a deepening awareness of the interdependence of all life, and also recognition of the law of sacrifice in relationships once regarded as reflecting no more than the ruthless "law of the jungle." There is indeed ruthlessness in killing for food, but also something more. There are times, Mr. Lopez says, when some of the wounded animals in a herd may survive. "They have effectively announced their desire to live, as the others might have signalled their readiness to succumb." Interestingly, this writer is persuaded that carnivorous wild animals, such as wolves, are angered when they encounter domesticated animals like sheep which no longer respond to the ritual, and kill more indiscriminately as a result.

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